RESEARCH PROPOSAL

Spirituality and Synergy of Virtues: Direct and Indirect Effects via Humility

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Submitted by:
Sankul Gaur
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Under the Supervision of:
Dr. Vandana
Sr. Assistant Professor
Department of Psychology

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INTRODUCTION:

People nowadays have been experiencing an augmented inclination towards the gratification of their spiritual needs apart from the physical ones, thus making the concept of spirituality widely researched. Spirituality is a broad concept with room for many perspectives. It includes a sense of connection to something bigger than ourselves. **Spirituality** is the essence of human existence which includes immaterial aspects of human life and is experienced through the relationship of human life with god, oneself, others and nature. Spirituality is found to offer **'psychological comfort'** to people. There is a gamut of definitions trying to explicate spirituality in its own light ranging from one-dimensional definitions such as a personal belief in a supernatural vicinity to broader concepts such as a pursuit for an ultimate meaning, transcending the material aspects of life, and a sense of awe and veneration toward the universe. Spirituality is believed to be a universal experience that touches everyone in one form or the other; some may describe it as transcendent or sacred while others may believe it to be a sense of connectedness with some superior entity. Some of the widely agreed upon definitions of spirituality are:

- Christina Puchalski, MD, Director of the George Washington Institute for Spirituality and Health, contends that "spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred."
- According to Mario Beauregard and Denyse O'Leary, researchers and authors of *The Spiritual Brain*, "spirituality means any experience that is thought to bring the experiencing person into contact with the divine (in other words, not just any experience that feels meaningful)."

Spirituality does not possess the characteristics of a specimen that can be sliced up and investigated; it is an experience with no boundaries that positively influences human attitudes and behavior. Factors such as life satisfaction, well-being, quality of life, happiness and mental health are positively correlated with spirituality while the factors such as anxiety, burnout, stress and depression have been found to be negatively correlated with spirituality.

Prosocial Behavior

Another important attribute of human behavior is acting in manner which is beneficial for others as well. Driven by empathy, these behaviors motivate a sense of connectedness and satisfaction in us. Such behaviors, done with a concern for fellow beings are referred to as prosocial behaviors. In The Handbook of Social Psychology, Daniel Batson explains that prosocial behaviors refer to "a broad range of actions intended to benefit one or more people other than oneself - behaviors such as helping, comforting, sharing and cooperation."The term prosocial behavior originated during the 1970s and was introduced by social scientists as an antonym for the term 'antisocial behavior.' Individual differences in prosocial behaviors may occur as the result of various factors such as the notion of reciprocity (expecting the other person to return the favor), empathy for the person and situational factors. Prosocial behaviors facilitate fostering the grounds for healthy interpersonal relationships and making a person more socially acceptable.

Religiosity and spirituality have been found to be associated with prosocial behaviors. Results of a cluster-corrected path analysis revealed that adolescents with higher levels of spirituality reported more peer-helping behaviors ($\beta = .43$, $p < .001$) (Li, K.-K., & Chow, W.-Y. 2015). Researches have also revealed that daily spiritual experiences are a statistically and considerably significant predictor of volunteering, charitable giving, and helping individuals

one knows personally. Daily spiritual experiences better predict helping the distant others than one's friends and family, indicating that they may motivate helping by fostering an extensive definition of one's moral responsibility (Einolf, C.J. 2013). It is also believed that the relationship between spirituality and subjective well-being would be stronger for people who are more prosocial. According to Rossano(2007), the belief in the presence of a supernatural entity influenced our predecessors to work together and behave in a more socially responsible way than they would have otherwise. It is also believed that if one considers that his or her behavior is being observed by a supernatural force, then selfishness will be reduced and prosocial behavior will be increased. This finding matches with the work done by Batson (1983) who speculated that individuals are innately programmed to be altruistic toward their kins, but that social forces such as religious beliefs are necessary in order for humans to extend this altruism outside of their kinship circle. Virtues like optimism, well-being, life satisfaction, empathy, positive affect etc. are positively influenced by prosocial behaviors while aggression, stress, negative moods and complaining attitudes are diminished by prosocial behaviors.

Compassion

A similar positive impact on human lives can be acknowledged due to the presence of compassion. Compassion is the driving force that motivates people to make extensive efforts to facilitate the physical, mental, or emotional crisis of others and themselves. Compassion is often regarded as having sensitivity towards suffering. It has been recognized that more spiritual individuals demonstrate greater compassion. Compassion has the potential to prompt people to surpass selfish motives and act altruistically towards strangers. While it is believed that

compassion makes a person sensitive for others, the advent of the concept of self-compassion has been a major breakthrough.

Self-compassion refers to extending solicitude, understanding, warmth and consideration to oneself. Instead of being harsh, judgmental and condemning oneself for various inadequacies, self-compassion means one is kind and understanding when dealing with personal failings. Having self-compassion implies that we as humans accept our proneness to mistakes. Dr. Kristin Neff, pioneer in self-compassion research, describes three components of self-compassion:-

- **Self kindness v/s self judgment**

  Self-compassion guides to become affectionate and considerate toward oneself when a person undergoes failure, or feels incapable, instead of overlooking the suffering or thrashing oneself with condemnation. Such people realize the fact that being flawed, and facing life complexities is unavoidable, thus they happen to be tender with themselves when dealing with aversive incidents rather than feeling annoyed when things don't happen as planned or predicted. Not at all times can people get precisely what they fancy. When this truth is rejected or argued, anguish amplifies in the shape of anxiety, disappointment and self-criticism. As soon as this reality is accepted with understanding and benevolence, better emotional composure is attained.

- **Common humanity v/s isolation**

  Disappointment at not getting things done exactly as one desired frequently comes with an unreasonable yet invasive feeling of isolation – "as if I were the only person suffering or making mistakes" (Kristin Neff). Such situation is, however, experienced by most of

us. The idea of being a human revolves around the actuality that one is corporeal, susceptible and lacking at some things. Self-compassion thus entails realizing that agony and insufficiency is an element of the common human experience – "something that we all go through rather than being something that happens to me alone."

- **Mindfulness v/s over-identification**

  Managing our negative emotions efficiently is one significant prerequisite of self-compassion with the intention that thoughts and moods are neither concealed nor overstated. This evenhanded attitude develops as a result of the skill of linking one's individual incidents to those of others who are also experiencing similar fate, thus placing one's own condition into a bigger view. It also arises from the readiness to view one's negative feelings and sentiments with honesty and lucidity, in order that they are apprehended in conscious alertness. Such state is a laissez-faire, approachable mental condition in which one monitors notions and sentiments with no efforts to restrain or reject them. We cannot overlook our agony and experience compassion for it at the same time. Simultaneously, mindfulness demands that one must not be "over-identified" with thoughts and feelings, so that being caught up and swept away by negative reactivity can be avoided.

Amongst these components, self kindness, common humanity and mindfulness are positively correlated to spirituality while self judgment, isolation and over-identification are negatively correlated to spirituality. Self-compassion has been believed to reflect Carl Rogers' notion of "unconditional positive regard" applied both towards clients and oneself and Albert Ellis' "unconditional self-acceptance." Self compassion is not feeling pity for oneself, rather it is

respecting and regarding oneself as a capable and fully functional individual. Both, compassion and spirituality are positively correlated to a number of factors such as life satisfaction, well-being, optimism; thus, providing a ground for the study of relationship between them. Compassion enables us to reduce the impact of fatigue, burnout and fear of failure and prevents from adopting avoidance oriented strategies. At the same time it enhances the happiness, degree of trust, competence, job satisfaction and helps individuals in effective coping.

Humility

In a world full of pride and acquisitive lust, another virtue worth treasuring is humility. Humility is a state of being where a person is capable of an outward expression of an appropriate inner or self regard. Humility is not about scrutinizing oneself pessimistically, nor is it about self-denunciation. Tangney (2000), in her exclusive work on humility, defined it as embracing:

• An exact assessment of one's abilities and accomplishments;

• The ability to admit one's mistakes, flaws, gaps in knowledge, and precincts;

• An openness to new ideas, incongruous information, and suggestions;

• A reasonably low self-focus, a "forgetting of the self", while realizing that one is but one part of the larger universe;

• An admiration of the many special ways that people and things can contribute to our world.

Emmons (1999) proposed that being humble does not mean holding a low opinion of oneself, but rather is having a true self-evaluation. It has been observed that spirituality often emphasizes the need of rising beyond ego and being modest, thus promoting humility.

Rather than failing to recognize one's capabilities, or diminishing one's offerings, the actually modest person agrees to the truth that he/she has both, potential and limitations. Indeed, humility

shares a great deal of similarity with elevated self-esteem, at the same time as haughtiness is more comparable to low self-esteem (Ryan, 1983). Pride and low sense of worth lead one to assess life experiences in terms of their result on self, while humility and high self-esteem have no need to defend the self against condemnation. Correctly accepting one's capacities in addition to the meticulous qualities of others, makes a person open to appraise the self and others truthfully (Buri, 1988). Humble people are not anxious about upholding overstated opinions for themselves, so they would be less likely to react angrily toward others who might threaten or confront their self-views (Bushman & Baumeister, 1998). Unlike conventional insight, an overprotecting high self-esteem, rather than low self-esteem, is associated with more aggressive behaviors (Baumeister, Smart, & Boden, 1996). If the modest people really are able to admit their mistakes, and recognize their successes aptly and precisely, then expending physical or psychological energy shielding or elevating themselves will no longer be required. They will acquire a definite level of internal harmony, yet not let it become an unconcerned approval of the status quo.

Humility can inculcate and nurture prosocial behaviors, agreeableness, empathy and control on impulses while it can curb aggression, antisocial behavior, delinquency, vengefulness and sensation seeking.

Forgiveness

'To err is human, to forgive divine' aptly describes what a vital and significant virtue forgiveness is. Forgiveness can be defined as the willingness to abandon resentment and negative judgment towards the one who did hurt us. Forgiving someone cannot change the past but it sure does have the capability to affect the future. Forgiveness is not a mere act of forgetting or letting go of a person or event; forgiveness is a conscious, voluntary process whereby a person willingly chooses to ascend above the emotional upheaval caused by a person or event and instead develops empathy and understanding towards the

transgressor. Forgiveness can be directed towards others (interpersonal forgiveness) or towards oneself (self-forgiveness). While forgiving others leads to the diminishing of anger and frustration, forgiving oneself leads to the reduction of guilt and shame. Forgiveness is not a sign of weakness; rather it is an act that requires great strength. Forgiveness has been associated with several positive emotions and virtues such as compassion, empathy, resilience, humility and well-being. As one becomes able to forgive others or oneself, his self-compassion as well as compassion for others also increases. Forgiveness is thus essential for one's own growth and happiness as it frees a person from the agonizing memories of past and the restraining control of the other people or events thus making him strong and enhanced functioning. As the self-fortifying effects of forgiveness have been discovered, the researches accentuating the importance and benefits of forgiveness have become manifold.

REVIEW OF LITERATURE:

The work done in the field of spirituality can be traced back to the 1800s, with an initial association with philosophy. The earliest studies on spirituality conducted in the light of psychology emphasized upon its ability to reduce the impact of stress and anxiety (Louis, 1946). Spirituality is found to be positively associated with factors such as well-being, happiness and optimism.

Review on spirituality:

Studies on spirituality have established that spiritual involvement enhances subjective well-being (Wills, Eduardo, Sukkyung, Joshanloo, Mohsen, Rubin, Howell). Enhanced well-being can help people perform more efficiently, and lead a more promising life. Those with high spirituality were found to manage their well-being better and were well-adjusted socially (Saleem & Khan, 2015). A significant association has been found between spiritual & religious involvement and happiness as individuals with higher levels of religious faith are associated with higher levels of life satisfaction, greater personal happiness which ultimately promotes their well-being (Ellison, 1991). Findings have also suggested that religious doubt is associated with a decreased sense of well-being over time while higher levels of spirituality were positively correlated with psychological well-being and self-actualization (Krause, 2006).

Several studies have confirmed a positive correlation between spirituality and happiness (Holder, Mark D, Johnson, Eboneé T, Van Dierendonck). The studies aimed at finding the relationship between spirituality and happiness have equally aimed at children, adolescents, adults and old people. The researches conducted upon children, particularly of the age group of 8-12 years, stated that the children who indicated that they were more spiritual were happier. Moreover, multiple regression analyses indicted that spirituality accounted for 5-25% of variance in

children's happiness. (Wallace, 2010). On examining the relationship between spiritual health and happiness of Tarbiat Modares University (TMU), it was concluded that spiritual health of students has a significant and positive relationship with happiness (Mozafarinia, Amin-Shokravi, Hydarnia, 2014).). In a study to compare the well-being and happiness in the elderly who lived in the sanitariums with those who lived in the community, a significant association was found between the level of spiritual well-being and happiness in those who lived in sanitariums. However, no such association was found in community dwelling elders (Hajbaghery & Faraji, 2015).

Spirituality has been found to be providing the individuals with virtues such as optimism (Brown, Jordan, Lesli E, Tomás, J M; Sancho, P). in a study conducted on the mothers of the children with autism spectrum disorder, it was found that mothers who reported high spirituality also reported high optimism (Naomi & Whitman, 2009). In an experimental study conducted on over 4000 refugees in 9 distinct countries, results showed that compared with pre-test scores, the average post-test scores of the refugees on the trauma questionnaire were lower, and higher on optimism measure, and mental health inventory after a spiritual intervention was employed (Pandya, S., 2018).

In addition to the above researches, spirituality has also been negatively correlated to several factors such as burnout (Arndt Büssing, Noh, Hyunkyung, Ntantana, Asimenia, Sprang, Ginny), anxiety (Mann, J.R., McIntosh, Baetz, Kim, Hodge), stress (Labbe, Yadav, Naomi, Steglitz, Johnson) and depression (Maselko, Song, Mihaljevic, Balbuena, Moritz).

Burnout is a prolonged response to chronic emotional and interpersonal stressors and is defined by exhaustion and inefficacy. In a study on medical students, it has been found that burnout remained significantly lower in the students who had higher levels of spiritual involvement. A

positive correlation (r's .12 to .53). Spirituality may therefore be a protective factor against burnout in medical students (Wachholtz & Rogoff, 2014). On examining the relationship between spiritual health and happiness of Tarbiat Modares University (TMU), it was concluded that spiritual health of students has a significant and positive relationship with happiness (Mozafarinia, Amin-Shokravi, Hydarnia, 2014). A study conducted on 520 iranian adolescent girls confirmed that spiritual involvement can help in augmenting one's quality of life (Mojgan, Sakineh, Fariba, Favziye, 2016).

A systematic meta analysis aimed to assess the impact of religious/spiritual interventions through randomized clinical trials concluded that religious and spiritual interventions showed additional benefits including reduction of clinical symptoms- mainly anxiety (Gonclaves, Lucchetti, Menezes, 2015). Cross- sectional studies also proposed that the students who have some spiritual knowledge are less anxious and the incorporation of spirituality has been beneficial in the treatment of anxiety (Chaves, Iunes, Moura, Carvalho, Silva & Carvalho, 2015).

A study conducted upon anthroposophic health care professionals stated that the relational forms of spirituality might be a source to cope with stress in working life. Spirituality might serve as a buffer against a loss of vigor and dedication in their work (Bussing, Lotzke, Glocker & Heusser, 2014). In a study to examine the characteristics of spiritual functioning and their association with a self-reported history of suicidal thoughts, and behavior in a sample of veterans being treated for post traumatic stress disorder (PTSD), daily spiritual experiences were associated with reduced suicidal thoughts (Kopacz, Currier, Drescher, Pigeon, 2016).

In a study conducted on 122 participants, it was concluded that proper persuasion of a person's spiritual beliefs may be a useful way to treat depression. The pearson correlation coefficient between the Zung Depression Scale and Spiritual Involvement and Beliefs Scale was -0.36

(Benjamin, R., Doolittle, M.D., 2004). A study including 120 hindu and muslim adult depressive disorder patients in India found that participants with mild depression scored significantly higher on the spirituality scale than those with moderate or severe depression (Rentala, S., Lau, B.H., 2017).

Prosocial behavior has become a preferred research topic since the last decade though not many researches have focused on how the tendency of helping others can be improved or enhanced. Spirituality has been found to nurture one's helping behaviors by expanding them from friends and relatives to distant others as well (Einolf, C.J., 2013). High levels of spirituality have also been associated with increased prosocial behaviors in aged population (Bonner, 2003). Spirituality has also been found to enhance the concern for the welfare of future generations (Dillon,2003). Spirituality is found to increase both, empathy and altruism that make a man prosocial (Huber, 2012). A study conducted on a sample of alcoholics found that recovering alcoholics who scored high on the DSES were more likely to help other recovering alcoholics and engage in other prosocial activities (Zemore & Kaskutas, 2004).

Humility and spirituality have both been researched in their own domains but their interactive effect is not much explored. However, the studies have shown a positive correlation between the two (Paine, 2018; Winterowd,2005). Spirituality that drives a person towards humility has also been related to the extraversion trait of personality (Maltby, 2001). It has also been noted that applied spirituality can manifest in several outcomes such as love, courage, and humility (Heaton, 2004). People with spiritual doubts are also found to be lacking at humility (Krause, 2012). A study stated that as humility leads to a better understanding and control over oneself, it enhances one's level of transcendence thus advancing his/her spirituality, thereby strengthening the positive correlation between the two (Elliot, 2010).

There has been an intriguing association between **compassion** and spirituality, whether it is the compassion for oneself or for the others. The affirmative elements of self-compassion are found to be positively correlated with spirituality while the intensity of the negative elements could be lowered by spiritual involvement (Ahmet, 2017). The healthcare workers, who are high on spirituality, are also found to be more compassionate with their patients (Graber, 2004). In a study conducted to examine the independent effects of spirituality and religiosity on compassion, it was found that the subjects scoring high on spirituality were more compassionate while no significant relationship was found between religiosity and compassion (Saslow, 2013). In a study, poverty ridden children who were given a compassionate treatment reported higher levels of spirituality (Terrill,2018), thus striking a chord of the two-way relationship between these constructs.

The term **forgiveness** can be best described as an act of 'letting go'. It is agreed upon that forgiveness is a process where a person, mostly the victim, lets go the feelings of vengeance and resent towards the wrong doer without hoping that the other person will undergo a change of heart. The mere act of moving on over a wrong doer does not complete the process of forgiveness, rather forgiveness as a virtue is attained when one experiences empathy, compassion and understanding towards the person who did wrong. Forgiveness is an aid a person provides to him/herself that will bring peace, contentment and harmony to him along with emotional and psychological healing. Researches have shown that forgiveness is associated with mental health benefits such as lowered anxiety, depression and psychiatric turmoil, as well as with lesser physical health symptoms and lower mortality rates. Thus by alleviating the negative emotions, forgiveness leads a person towards self-comfort. Scholars have stated that the virtue of compassion transcends the process of forgiveness (Seltzer, L.F., 2009); and that self-compassion

and forgiveness are positively associated with each other (Sakiz, H., Sarıçam, H., 2015) as self-compassion decreases self-punitiveness thus paving way for self-forgiveness (Woodyatt, L., Wenzel, M., & Ferber, M., 2017). Accepting one's own flaws makes it easy to have empathy for others and to forgive them, based on this postulate, researchers have tried to explore the relation between humility and forgiveness. It has been found that humility and forgiveness are positively correlated and the people with high levels of humility are also high on forgiveness (Çardak, M., 2013); when combined, humility and forgiveness result in increased happiness (Sapmaz, F., Nalbant, D., 2015). The positive relation between spirituality and forgiveness has also been the topic of keen interest for researchers. In a meta-analysis, it was found that spirituality and trait forgiveness are positively correlated (Davis, Worthington, Hook, & Hill, 2013); spirituality is also found to be positively associated with workplace forgiveness and transgression (Worthington,Everett, & Greer, 2010).

RATIONALE:

People nowadays have been experiencing an amplified preference towards the gratification of their spiritual needs apart from the physical ones to get a feeling of psychological comfort. While talking of psychological comfort or relaxation, emerging adults are the most obvious target population that comes to mind. As this age is referred to as the 'age of storm and stress', there is a need to bring out the positive virtues in them and examine their extent and importance. Spirituality as an experience is universal in nature and can be experienced by anyone at anytime. Despite the importance of spirituality in development, a review of the literature shows that a very small proportion of the literature on emerging adults has examined issues on spirituality and religiosity. Several researches have proved that materialistic achievements fail to provide a long-term satisfaction to people and thus there has been a shift in trend where people are now searching and engaging themselves in activities which provide them with gratification. This increased quest for contentment has encouraged people to delve deep in the study of virtues and the role they play in one's life. It has been realized that developing the strengths rather than exaggerating the problem is the best solution for fortifying a person. Virtues such as forgiveness, prosocial behaviors, humility, and compassion have been found to have an inhibiting effect on mental illness and an elevating influence on positive emotional states. Forgiveness doesn't merely make a person forget something wrong done with him, rather it strengthens ones will power and enhances the empathy and understanding skills; doing something for ourselves is quite satisfactory but doing something for others might be a source of immense satisfaction and happiness; humility transforms a person by lowering the ego defenses and anxieties and instead bringing a wave of realization about oneself; having compassion for self and others is

unanimously believed to give rise to positive emotional states within the person. A person who experiences transcendence realizes his strengths and weaknesses thus making him modest. As he becomes aware of his own flaws and embraces them, he is more likely to empathize and be compassionate with others as well. This compassion might encourage him to do something for others without expecting anything in return. Even if he is hurt in the process, he would forgive others because of his empathy towards them. Such fine impact shown by the positive virtues compelled several researchers to study their combined effects. However, the number of such researches remained few. Since India is a land where the importance of moral values and establishing a connection with the supreme entity has been emphasized since time immemorial and the emerging adults are the most open to growth yet vulnerable section of the population, there is a need for protecting them from negativity by throwing light upon the astounding effect positive virtues have. The present study aims at studying the combined effect of such potent virtues on one's ability to rise beyond oneself and have a better stance to life.

METHODOLOGY:-

OBJECTIVE:-

- To assess compassion: both, self compassion and compassion for others
- To assess the levels of humility, prosociality and forgiveness
- To assess the relationship between spirituality and compassion, self-compassion, prosociality and forgiveness
- To assess the mediating effect of humility on the relationship between spirituality and the positive virtues (compassion, self-compassion, prosociality and forgiveness)

HYPOTHESES:- It is hypothesized that-

H1: there will be a positive relationship between Spirituality and Self compassion

H2: There will be a positive relationship between Spirituality and Compassion for Others

H3: There will be a positive relationship between Prosociality and Spirituality

H4: There will be a positive relationship between Spirituality and Forgiveness

H5: Humility will mediate relationship between Spirituality and Self Compassion

H6: Humility will mediate relationship between Spirituality and Compassion for others

H7: Humility will mediate relationship between Spirituality and Prosociallty

H8: Humility will mediate relationship between Spirituality and Forgiveness

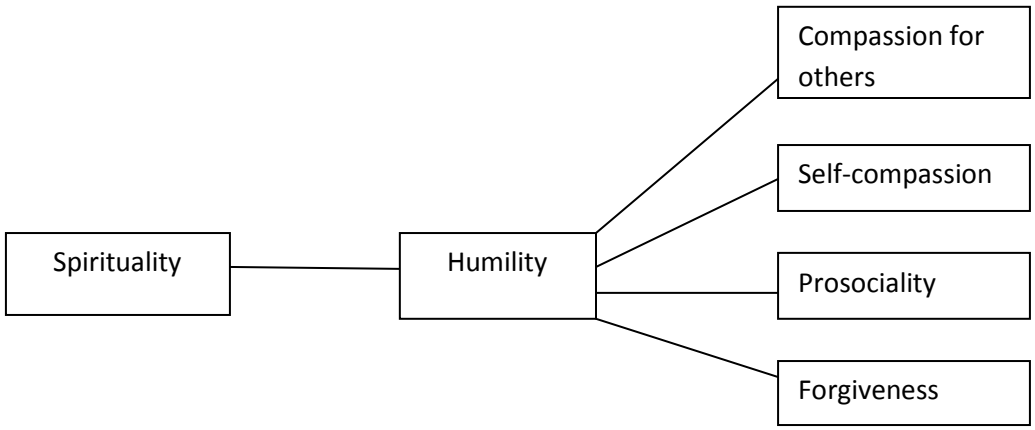
SAMPLE:- Sample for the present study will comprise emerging adults (18-25 years of age) including both, males and females. Purposive sampling technique will be used.

Inclusion criteria- each participant must be a regular student of a recognized college or university, must be unmarried, must have a basic understanding of English, must not be suffering from any chronic illness, either physical or mental.

Exclusion criteria- students who are pursuing their studies through correspondence, are married, don't have a basic understanding of English and having a chronic physical or mental illness will not be included in the study.

RESEARCH DESIGN:

The suggested research design is a causal research design:-



TOOLS:-

The Daily Spiritual Experience Scale (DSES)

Developed by Underwood and Teresi, the DSES is a 16-item self-report measure of spiritual experience. It exclusively aims to assess usual, or daily, spiritual experiences and not the supernatural ones – and how they are a daily part of the individual's life. The first 15 items of the questionnaire are measured on a 6-point Likert-type scale: many times a day, every day, most days, some days, once in a while, and never or almost never. Item 16 is measured on a 4-point scale: Not Close at All, Somewhat Close, Very Close, As Close as Possible. The daily spiritual experience scale has a good result consistency (Pearson product-moment correlation=0.85; intraclass correlation coefficient=0.73).

The Humility Scale:

A 13 item Humility Scale developed by Jeffrey Charles Elliot will be used to determine the levels of humility of the participants. Principal components analysis of this test revealed four humility subscales: openness, self-forgetfulness, accurate self-assessment, and focus on others.Data obtained from the Humility scale can be used to better understand how humility is linked to other concepts of positive psychology and how increasing humility might be beneficial to interpersonal relationships.the test reports a high reliability with α=0.88

Compassion Scale:

A 24 item compassion scale by Elizabeth Pommier will be used to determine how the participants typically act towards others. It has 6 subscales comprising of 4 items each: kindness; indifference(reverse scored); common humanity; separation(reverse scored); mindfulness; disengagement(reverse scored). Each item is rated on a 5-point Likert scale from “almost never” to “almost always”. The value of Cronbach’s alpha for compassion scale was 0.90 and the split half coefficient was also 0.90, suggesting a high reliability.

Self-Compassion Scale:

A 26 item self-compassion scale by Kristin Neff will be used to examine how the participants act towards themselves. The test items assess self-compassion in 6 dimensions: self-kindness(5 items); self-judgement(5 items); common humanity(4 items); isolation(4 items); mindfulness(4 items); over-identification(4 items). The scale consists of statements which describe how an individual responds in different situations related to himself. The test is highly reliable with

α=0.93. The test items can be scored on a 5 point rating ranging from almost never to almost always.

Helping Attitudes Scale:

To examine the prosocialness of the participants, the Helping Attitudes Scale by Nickell will be used. It consists of 20 items that intend to measure the respondents' beliefs, feelings and behaviors associated with helping others. Each item is answered on a 5-point Likert scale, ranging from strongly disagree to strongly agree. The test is consistent with a high test-retest reliability (r=0.83).

Heartland forgiveness scale-

Developed in 1998 and standardized by Thompson in 2005, the Heartland Forgiveness Scale is an 18 item self-report tool that measures a person's dispositional forgiveness rather than forgiveness of a particular event or person. Each item can be answered on a 7 point Likert scale ranging from 'almost always false of me' to 'almost always true of me'. The scale has 3 sub-scales: forgiveness of self, forgiveness of others and forgiveness oof situations. The test has a satisfactory internal consistency reliability and a strong test-retest reliability with Cronbach alpha sranging from 0.76 to 0.83. The Indian adaptation of this test was developed by Gyanesh Kumar Tiwari in 2016.

STATISTICAL TECHNIQUES

Descriptive Statistics- Mean, SD

Correlation

Mediational Analysis

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